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# The Orthodox Herald

Celebrating our 42nd year

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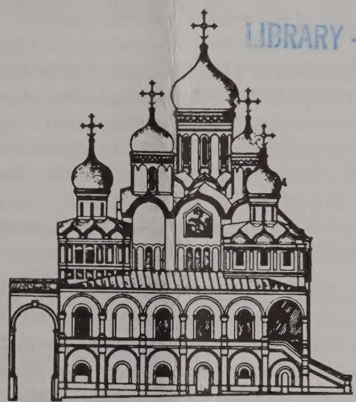
## I DIDN'T KNOW (6)

There is much rapid change going on the areas around the Carpathians in the Ukraine and Slovakia from where many of our ancestors emigrated. The region is experiencing economic, religious and political turmoil nearing collapse.

The Ukraine is experiencing an inflation rate of 1000% with prices jumping 20% each month. Over 25% of the able-bodied people are unemployed and there are no unemployment benefits; many others are on short work weeks. The forests which supplied much of the employment in this part of the Ukraine have been denuded by the Communists; the land is not very fertile. In Slovakia, the heavy industries have not been converted to peacetime manufacturing. Inflation is also rampant here. We learned from letters that many homes went unheated this winter because of the fuel shortage. The problem in the Carpathians (UK) has been compounded this past winter because of the extensive flooding in the early winter. The people were very grateful for the food, medicine and clothing received from agencies in Europe and the United States as well as the UN. They don't know how they would have made it without this extending of mercy. The confusion in both countries has led to flourishing of flim-flam artists and swindlers who take advantage of the desperation of the people. The greatest obstacles to any economic recovery are the lack of investments, a weak tax base and the corruption which prevails at all levels.

There is also great religious turmoil. In Slovakia the location of most of the Orthodox population in what was once part of Czechoslovakia, serious tensions have arisen over the Slovak government's decision to hand over church buildings, which the Orthodox were using to the Greek Catholic people. No inquiries were made to ascertain by whom the churches were built in the first place or whether there were even any Greek Catholic adherents living in the area to utilize the churches! Out of 170 church buildings in

(Continued on Page 4, Col. 2)



Благовещенский собор
в Московском Кремле

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| | | | | | | 1 |
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| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 | 31 | | | | | |

МАЙ

MAY

*It took artisans from Pskov five years to build the Annunication Cathedral in the Moscow Kremlin. They were occupied building it from 1484 until 1489. Ivan the Terrible added more domes and an enclosed gallery (porch) to the church in the mid-1500's changing its appearance.*

*The interior has a floor made of jasper stone, which had been taken from the cathedral in Rostov. The precious ikons, which adorn the ikonastas, were done by two famous ikonographers: Feofan and Rublev.*

*This was not the first church which has been built on this spot. The Annunciation Cathedral replaced as earlier church which had been built in 1398.*

## CHRIST IS RISEN

At the beginning of the Great Lent in March, we wrote of the custom of asking people to pray for us that we might live to

(Continued on Page 5, Col. 2)

## THE MONTH OF MAY

The name for this month is of doubtful origin. Some sources say that it is derived from Maia, the mother of Mercury to whom the Romans were accustomed to sacrifice on the first day of this month. Others say it comes from the French Maius which was the name for Jupiter. In Old Slavonic and in some of the Slav languages it is called Traven a word derived from grass.

It is a month which seems to be associated with many holidays and days of celebration. In ancient Greece, the month was welcomed by people wearing wreaths of fresh flowers and decorating their homes with greens. In Germany, France, Sweden, Denmark and England, they danced and celebrated around the May-pole. In the 1970's we saw beautiful May-poles in some of the villages of Germany. Peter the Great, who was Tsar of Russia from 1682-1725 introduced May Day celebrations into Moscow. The inhabitants accepted the customs of the foreign inhabitants living in the town. In the U.S. in years gone by, children made little baskets and filled them with wild flowers, they hung them on the doorknob, rang the bell, and ran away to hide waiting for the lady of the house to answer the door. They eagerly peeked to see the expression on her face.

In researching for this article, I was pleasantly surprised to find so many days of commemoration on the calendar.

Of course, this year the month starts with the Day of Days, Holy Pascha/Easter which is followed by Bright Week, a week of joy and no fasting. On May 8, we celebrate Mother's Day and St. Thomas Sunday, which makes us face the question: Do we demand proof as did St. Thomas before we will believe in Jesus?

The Tuesday following St. Thomas Sunday, May 10 is called Radonitsa, when those who believe in the Resurrection go to the graves of those near and dear to them and share the glorious news of the Resurrection with them. A blessed

(Continued on Page 4, Col. 3)

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## CHRONOLOGY

DIED: **Fr. Michael Buben** in Denver, CO. **Fr. David Abramsov** in Pine Bush, NY **Archimandrite Martinian** (Ivanovici) in Ft. QuAppelle, SK, Canada.

CHILDREN'S CLOTHING is being sent to the area around the Carpathian Mountains. Contact: George Walko, 393 Natalie, Bedford, OH 44126 or call (216) 232-3133.

CHURCH ARTICLES are needed by Mission parishes. The FROC has established a centralized list of articles needed by specific parishes and parishes who wish to donate articles. Committee members should check their storage areas for censers, candlesticks, etc. Contact: Betty Yanowsky, 6610 Cypress Point Rd., Alexandria, VA 22312-3126 or call (703) 354-3242.

PICTURES of Fr. Alexis Toth, who is being considered for recognition as a saint, are being donated and distributed through Fr. Deacon Keith Russin, M.A., of Edwardsville, PA.

OVER 700 Christian groups are active in Eastern Europe and in the former Soviet Union. There are also many non-Christian religious groups proselyting.

FIFTH YEARS AGO the first Orthodox Chaplain was accepted by the United States Armed Forces. Fr. Vladimir Borichevsky entered the Army, soon to be followed by Fr. Alexander Seniavsky, who entered the Navy. It was not until 1953 that the Air Force accepted an Orthodox Chaplain. Fr. W. Basil Stroyen was the first to answer the call. At this time there are 26 active duty chaplains: 8 in the Army, 10 in the Navy, and 8 in the Air Force. In addition, there are 12 priests in the Active Reserves and 36 priests serving as part or full-time chaplains in the Veterans' Hospitals. The three first chaplains in the three services were sons of Orthodox missionary priests.

KINDLING THE DIVINE SPARK by St. Theophan the Recluse includes instructions especially written for women advising them how to preserve spiritual zeal. Available for $7.95 from St. Xenia Skete, PO Box 260, Wildwood, CA 96076. It is the 6th volume in the Modern Matericon Series.

A SENIOR PROM AND HOLY FRIDAY conflict. Advise is given in a column "Talk to Us" in the January issue of **The Orthodox Observer.** Write to the Office of Youth, 8 East 79th St., New York, NY 10021.

ENNEAGRAM is a centuries old Eastern system of personality classification making inroads among Christian counselors and theologians. The system classifies people into such groups as confronter, dreamer, guardian, succeeder, helper, achiever, etc. People are shown their: "root temptation," which some call "stumbling blocks to union with God." This is another step in the drift towards Eastern mysticism and away from Christianity.

YOUR PARISH CAN "ADOPT" a sister parish in the former USSR. Write for info: Fr. Joseph Fester, 404 Tyler St., Desloge, MO 63601.

SLAVONIC AND RUSSIAN Service Books are needed for priests, cantors and others in Russia. Send them Library Rate to Russia Library Effort, St. Nicholas Russian Orthodox Cathedral, 15 East 79th St., New York, NY 10029. Those parishes changing to all English have a place to dispose of their books which are not being used.

SERFDOM was abolished in Galicia among Lemkos on May 15, 1848.

AN ACUTE CLERGY SHORTAGE has been reported by the Moscow Archdiocese as in the past five years chapels and churches have opened at a greater rate than clergy are being ordained to fill them.

THE CHURCH OF ENGLAND ordained women as priests for the first time this March. Prior to this the Orthodox Ecumenical Patriarch reiterated the Orthodox position: women may be deaconesses (though not deacons, the functions of these offices are radically different) but not priests.

TRACING THE FAMILY TREE from Orthodox church records is much easier for the years prior to 1950. The old records were very complete, listing place of birth and residence even of godparents, parents and their towns and even relationships where needed.

AN ORTHODOX CAMPUS FELLOWSHIP DIRECTORY is being compiled. If your college has a group, write to: The Dept. of Youth Ministeries, PO Box 2598, Westwood, MA 02090-2598. An International Orthodox College and Young Adult Festival will be held from July 25 to 31 in Pennsylvania. Write: Antiochian Village, PO Box 638, Ligonier, PA 15658-0638.

IN TUNISIA the Russian Orthodox Church is again open. It was organized by Russian soldiers who fled the Communists in the Soviet Union about 70 years ago. The church closed about twenty years later. A priest has been assigned by the Moscow Patriarchate.

TWO ORTHODOX CHURCH BUILDINGS in New York City had unusual beginnings. Holy Trinity Ukrainian Church was originally a bank; St. Nicholas Greek Church, near the Twin Towers, was originally a tavern.

METROPOLITAN SILAS of New Jersey sent an Encyclical to his Greek Orthodox Clergy in New Jersey on the importance of the Sacrament of Confession. He included a list of Father Confessors by District and suggested that a schedule be set up for the hearing of confessions.

ONE YEAR RESIDENCIES for Clinical Pastoral Education worth $15,000 are available from Kettering Medical Center, 3535 Southern Blvd., Kettering, OH 45429; phone (513) 296-7240 c/o Chaplain Henry Uy. Seminary graduates may obtain a certification in specialized ministry such as hospital chaplaincy.

## SOUND AND LIGHT GENERATION

This generation is classified as one of "sound and light." Why don't we find more young people at the Holy Thursday evening, Friday and Easter midnight services which are full of "sound and light"?

On Holy Thursday, the reading of the Twelve Selections from the Gospel is done with worshippers holding lighted candles for the readings. They make a notch near the bottom of the candle after each gospel is read, keeping a record. After each gospel a beautiful hymn is sung while the priest may change vestments. The readings start with twelve men holding candles in the center of the church with one less after each reading. Why can't the youth volunteer to hold these candles?

On Holy Friday, young people are needed to carry the banners around the church in the procession. Everyone making this sad trip to the tomb with Christ carries a lighted candle while the doleful song "Righteous Joseph" is sung. Again young people can readily learn this song as it is sung over and over again and has an easily learned tune.

Easter night, "while it is still dark," a procession with candles is made to the tomb, again young people are needed to carry banners. This procession has a sense of anticipation and excitement for we know we will soon hear those glorious words: "Christ is Risen."

There is a story about this night recorded by Eusebius, the historian. It seems that Constantine the Great, the emperor of Rome, could not sleep one night in the early spring of 331 A.D. He was thinking about his own mortality and the reason for living. His thoughts ran to the lighted cross he had seen in the sky some time past, which he had placed on banners which were carried by his warriors into battle. He remembered the words of Jesus who said, "I am the light of the world." So by "sound and light" he wanted to make these words take on meaning. Next morning, he issued orders that had workers feverishly working all day and into the evening. Gigantic candles or pillars of wax were set up along the streets throughout Milan, and residents were ordered to put up lamps in the window of their houses.

The chill and darkness of Holy Saturday night gave way to a warm glow and the air was filled with the heavy fragrance of wax when all these candles and lamps were lighted at the same time on Holy Saturday. This Easter of 331 in Milan was one that was "brighter than the brightest day," according to Eusebius. It is left to our imagination to sense the impact of all of this light at a time when nights were dark and illuminated by dots of light at most for this was 1,666 years before electricity was invented.

Perhaps we do not have the power to light up a whole town on this night, but we do have the power to add our candlelight to that of others making the procession on Easter night to make the area around the church a "sea of light" so that others may be inspired to believe that truly Jesus is the "Light of the world." How appropriate for the generation of "sound and light" to come to the church and find it here.

## MISSION FUND

We receive requests for "at least one copy" of **The Orthodox Herald** from many Orthodox missions all over the world. We also send copies to places in America where information about the Orthodox Church is needed. Helping are: George T. McDonald, Ethel Watlock, Connie Morgan, Mary Zacharkiw, Philip M. Hrabar, Irene Rossi, Mr. and Mrs. Edward W. Rodusky, Marie Stefanelli, Pauline Petronek, Madeline Pisani, Marie S. Pahides, Catherine Haley, Michael Scott Ewing, Anne Doroznski, Anonymous (3). Mary Karlak in memory of her parents Harry and Nathalie Korin. Susan Bartone in memory of Kopchik family members. Stella Homyak in memory of her husband Joseph.

## WINTER GRACE (7)

Showing hospitality is a custom stretching back to Biblical times. To this day in many Middle Eastern countries, hospitality is shown to strangers, at least to the point of offering a cup of tea or coffee. It is not surprising then, that St. Paul wrote to the Romans to be given to hospitality. (Romans 12:13) and St. Peter wrote to the people in Asia Minor to "Be hospitable to one another." (1 Peter 4:9)

The Greek word for hospitality, **philoxenia**, literally means "love of (fondness for, or kindness to) strangers."

If the Christians should be hospitable to strangers, should we not be even more hospitable to those who are related to us in the faith?

An invitation to a meal often represents a welcome break in the routine of an older person. If you want the voice of wisdom and experience at your social gatherings, include the elderly.

Do you have any single elderly in your parish or among your relatives? Have you invited them to share the blessed Easter food with them? This, of course, does not need to be a one-way invitation. Those elderly, who are able, can always make the traditional Easter food and invite people over to their house. Easter is traditionally an open house day among the Orthodox. Let's keep this tradition and enrich many lives.

## NO KNEELING

In the Orthodox Church we do not kneel in prayer from Easter/Pascha until the Prayers of Kneeling Service on Pentecost Sunday.

The origin of this custom dates from the earliest centuries of the Church, and is believed to have existed in Apostolic times. St. Justin, who was martyred in the second century, was asked if he did not think it more becoming to kneel instead of stand when praying to God and His Holy Mother.

He answered to this question, "No, it is not always more becoming. When we kneel, we signify thereby that we have fallen to earth by our sins, and, therefore, during the Easter/Pascha time, we stand in order to show that by the Resurrection of Christ and by penance we have risen from our unfortunate fall, and that being awakened from the death of the soul, we must persevere in our good resolutions."

We can see that standing during Eastertide is in conformity with the practice of the Fathers of the Church as early as the second century.

At the beginning of the fourth century this practice became a general law for the whole Church. The first Ecumenical Council (Nicea 325) although it was primarily a dogmatic council, did, nevertheless, pause momentarily to pass legislation in on this matter. The Twentieth Canon of the Council (which is the only Canon relating to worship) ordains that on every Sunday between Easter and Pentecost, worship and prayer shall be performed standing. Kneeling is forbidden. It is remarkable that in spite of the passage of centuries the Orthodox Church has retained this liturgical discipline which has been shown to have been in use at the time of the Apostles.

THIS AND THAT

For forty days after Easter, until the Ascension, Orthodox Christians greet each other with the words "Christ is Risen." The response is "Truly He has is Risen." To say these words is an act of faith in His Resurrection and an affirmation that Easter is not merely a symbolic re-enactment of a long-past event but a celebration of an ongoing reality.

The word "light" appears twenty-one times in the Gospel of St. John, which is read from Easter through Pentecost. In it Jesus tells us on two occasions that He is the Light of the World. He tells us that this light can also be in us and that we can become children of light.

The priest holds his hand in a prescribed way when he imparts a blessing. His index finger remains straight forming the "I," the middle finger is bent slightly to represent "C." His thumb and third finger overlap to make an "X" and his little finger is bent slightly to represent a "C." In this position his fingers form the letters ICXC which are the Greek letters symbolizing Jesus Christ. It is interesting that in the Roman Catholic Church only the pope blesses in this fashion.

The conviction which possessed the first Christians should be our conviction, namely, that Jesus Christ is alive for evermore. Belief in the Resurrection of Christ is not an appendage to the Christian faith — it is the Christian faith.

There is a new face to crime in America. Crime without reason, crime without remorse. We are witnessing the most terrifying thing that could happen to a society — the death of conscience.

Some parishioners rush to try to be first in line to avoid taking communion after others. Many are extremely rude and elbow others. What a way to "receive"!

Can you remember when parish records counted families and not individuals?

In Russia, at Memorial Services (Panahidas) we see small containers of soil on the table before the priest. He blesses these. This soil is then taken to be placed on the grave of a person who was buried without the benefit of a priest's presence and prayers.

## •I didn't know

two dioceses, 135 have been taken from the Orthodox since 1990 with only minimal compensation given to the Orthodox congregations. In the Ukraine, the Orthodox Church is under great stress not only from without but from within. The Orthodox are divided into four groups which are feuding over jurisdiction. Satan is at work!

Politically, the Carpathian people in the Uzhorod area have been denied the freedom which they have voted for. In Slovakia, it is said that 65% of the people are against the present government. In the Ukraine, there were elections in March. Elections are held but the government does not function. Things are so bad in the Ukraine that even the post offices do not open every day.

These countries as well as Russia are so beleagured by hopelessness, by economic uncertainties, political dinosaurs and corruption that it portents a deeply troubled and unhealthy future. The people feel powerless to change or influence the course of their future.

It is difficult for us to relate to the situation of the peoples in these lands. We can make plans for our lives and not have to be concerned that the border will change and we will find ourselves in another country with a new set of rules and laws. We must pray for them and help them as much as possible. An extra prayer must be said for our ancestors who made the difficult, uncertain trip to America, sparing us these miseries.

## •The Two Ways

means that you will live yet many years. In fact you will outlive all your people." This pleased the king a great deal and in his joy he gave the interpreter a rich reward.

The two men had said, in different ways, the same thing. There are two ways of reporting on everything. There are two outlooks on life — the bright and the dark. There are two spirits in which to read the incidents of life — the optimistic and the pessimistic. There are two ways of hearing; we may listen to the voice of God or to the voice of evil. There are two ways of living, making the best of life or making the worst of life. Which do you think is the way of wisdom and intelligence? Which is the way approved by the Father? You will make your own choice.

## •The month of May

egg is usually left on the grave. The custom of going to the cemetery on this day is almost gone now because of work schedules, etc. Many parishes chose various days during the period between Easter and Pentecost; but, sadly, the custom is rapidly disappearing. May 15 is the Sunday of the Myrrhbearing Women. It commemorates those brave women who went to "do what has to be done," displaying the best trait of womenhood.

The Sunday of the 22nd acknowledges the Paralytic while the last Sunday is dedicated to the Samaritan Woman. Between these last two Sundays on Wednesday the 25 we commemorate the Mid-Pentecost. (The midpoint between Easter and Pentecost — 25 days.) On the 30th of May, which falls on a Monday this year, Memorial Day is celebrated in the U.S. honoring military veterans of our Armed Forces.

There are other days which could be added to this listing, check your church wall calendar for those days which may be significant to you.

PRESS FUND

We start our 43rd year of publication thanks to those who have been helping us over the years to meet the ever-rising costs. The greatest has been the cost of postage. It has gone up over 6400%. Thank you who have helped us with your contributions, your kind words and your encouragement over the years. An extra spasebo to those who have helped this past month: Albert and Olga Gessner, Natasha Rocheleau, Michael Spirnak, Julia Yurkowski, Lubov R. Stehnach, C.C. Fredericka Westgaard, Walter Grivna, Anne Dorozynski, Mary Nickolaou, Helen Cudlic, Tillie Zigabylo, Madeline Pisani, Maria S. Pahides, Olga Hromyk, Ethel Watlock, Johanna Wagner, Basil Choman, A. Baack, Vladimir W. Skuby, Don and Carole Holobinko, Fr. Paul Karas, Mary Babei, Mr. and Mrs. Edward W. Rodosky, Pauline Petronek, Mary Mezick, Mildred Skunanicz, Anonymous, Mary Embroski, Irene Allen, Marie Stefanelli, Ruth E. Morris, Michael Scott Ewing, Irene Rossi. Bobbie Oskolkoff a Thanks Donation. Helen Cudlic in memory of Tekla Mikridge and Alice Guzy. Mary Ann Macko in memory of her parents John and Anna Hopko. Susan Bartone in memory of her beloved sister Anne Kopchik who died on Nov. 12, 1993. Olga Disko in memory of her husband Sam (Simeon). Mary Zacharkiw in memory of her parents Marta and Semeon Smereka. Ann Boruck in memory of her husband Nestor John.



## EDITORS' NOTES

We wish you all the hope and peace that comes from the belief in the Resurrection of Jesus Christ for truly "This is the day which the Lord hath made, let us rejoice and be glad in it."

We are surprised by the interest being shown in the articles "I Didn't Know." It is impossible to answer all the letters, especially those which are full of questions; however, knowing how hard it is to get specific answers on villages, etc., we will be glad to discuss this area, look up a village on our numerous detailed maps or discuss whatever interests you if you phone us. Many young people who have only a vague idea of their anscestral tree are also very hungry for information.

The response to the Heritage Trip from Sept. 4 to 16, 1994 has been very good. More detailed information will be sent out this month. In response to some requests we are trying to negotiate a few days in Prague for those who would rather spend them there instead of in Kosice.

We are using the terms Easter and Pascha in our articles. We are aware of the views concerning the use of the word Easter but know that many names are given to this Great Holy Day from The Great Day (Velikden) to Resurrection Day (Voskresenije).

With this May issue we start 43 years of continued publication. This didn't seem very long to me until I was discussing something with my dentists and doctor and found that all three of them were much younger than 43. From some letters we have received this past month we have learned how we have influenced several generations. Thank you all for the kind, enlightening and precise letters.

Every year there are questions about the day on which Pascha/Easter is observed. This year there have been many more questions because of the month difference between the time the Western and Orthodox faithful observe this Great Festive Day. There is an article in this issue which gives the answers.

We are looking forward to seeing many of you at the 90th annual pilgrimage to St. Tikhon's Monastery on Monday, May 30.

Christ is Risen! Indeed He is Risen! Christos Voskres! Voistenu Voskres!

Fr. & Matushka Stroyen
Co-editors: 1952-1994

## WHY THE DIFFERENCE?

The Western Christian Churches calculate Easter differently from the Eastern Orthodox Church even though they were all one Church when the original formula was accepted at the Ecumenical Council of Nicea held in the year 325. Up to this time various Christian churches celebrated the Resurrection of Christ on different days. Evidence of this is found in early writings as in the **Apostolic Constitutions** and Eusebius' **Ecclesiastical History**.

The formula is very complicated but the main points are that the day should be celebrated the first Sunday after the full moon which follows the vernal equinox. It cannot be observed before or at the same time as the Jewish Passover.

This year we find that the beginning of Spring or the Vernal equinox came on March 20. The Jewish Passover started on March 27 and ended on April 3. (The Passover is an eight day feast.) The full month came on April 25 and the Orthodox Easter comes on the first Sunday following on May 1.

There is also a rule which governs the earliest and latest day on which Easter may be celebrated.

## •Christ is Risen

see the Glorious Resurrection. If we are reading this, the prayers have been answered, for on May 1 another Easter Sunday is here. Easter is the glorious Resurrection of Our Lord from the dead with its promise of our own resurrection. This is confirmed by St. Paul in his letter to the Romans 6:4-5: "just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection."

When the priest intones "Christ is Risen" in front of the Church doors he proclaims the Good News that has resounded throughout the world since it was first announced to the women who went to the tomb on that first Easter morning, (Mt 28:6; Mark 16:6; Luke 24:6).

When we celebrate Easter, we proclaim this central message of our Christian faith — Christ is Risen. And for the next forty days, we will shout and proclaim this Good News in the Easter Tropar: "Christ is Risen from the dead, trampling down death by death, and to those in the graves, He granted life."

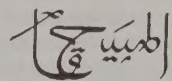
Sadly, however, for some the knowledge of this promise of their resurrection from the dead is neglected as the celebration of Easter becomes associated more with the customs and less with the religious and spiritual significance of the event itself.

The Easter season should not be reduced to bunny rabbits, chocolate candy, eggs and food. Some people spend so much time on these that they have no time to attend the church services!

This is sobering!

As you sing "Christ is Risen!" during this season, reflect on the words "and to those in the graves, he granted life!" For as we celebrate the Resurrection of Christ, we also celebrate our own resurrection from the dead.

ХРИСТОС ВОСКРЕСЕ



ХРІСТОС АНЕСТН
CHRIST IS RISEN

## ALASKA FUND

Although Orthodoxy has been in Alaska for 200 years, many of the Orthodox are facing difficulties as far as their religious life is concerned. Many villages are too small to have a resident priest, and when a priest can visit, he must make the trip by boat or book a seat on the occasional commercial plane that flies in. Unfortunately, although other religious groups have a private plane at their disposal, neither the bishop nor any Orthodox priest has this necessity. Certainly we cannot remedy this situation but we can insure that villagers get Orthodox material regularly. With your help we send copies of **The Orthodox Herald** to Alaska. Helping this month are: Madeline Pisani, Ethel Watlock, Johanna Wagner, Mary and Joseph Karlak, Pauline Petronek, Anonymous, Marie Stefanelli, Ruth E. Morris, June Dorozynski, Michael Scott Ewing, Marie S. Pahides, Irene Rossi, Mary Zacharkiw. Anna Pruski in memory of her sister Marie Pruski. Susan Bartone in memory of Kopchik family members.




Kulich (Paska) is used in many families to eat with the sirnaya (cheese) paska or the other cheese and egg dishes. To accompany the meat dishes, many families prefer cheese bread. The bread can be made of a yellow cheese dough and a white dough with the white enclosing the yellow, giving an egg appearance. The cheese can also be grated and spread on dough, which is then rolled much as cinnamon rolls are made or it can be mixed into the dough. The recipe being given this month is for a batter bread in which the cheese is grated. It's good and easy to make.

Cheese Bread

1 cup milk
3 Tbls. sugar
1 Tbls. salt
1 Tbls. oleo
1 cup warm water
2 pkgs. dry yeast
1 cup cheddar cheese, grated
4½ cups flour

Scald milk, stir in sugar, salt and oleo. While it is cooling to lukewarm, sprinkle yeast into water. Stir until it is dissolved. When it starts to bubble, add milk mixture, grated cheese and flour. Stir until well blended. Cover, let rise in warm place until more than doubled. This should take about 45 minutes. Stir batter down. Beat vigorously about a minute. Turn into two greased 9x5x3 loaf pans. Let rise until double. This makes two loaves. Bake 375 degrees about 1 hour.

"THE TWO WAYS"

Once a king dreamed that all his teeth had fallen out. Immediately he sent for one of his soothsayers to interpret the meaning of the vision. With a sad countenance and mournful voice, the soothsayer told the monarch that the dream meant that all of his relatives would die and that he would be left alone. This angered the king and he drove the servant from his presence. Another was called and the king told him of the dream. At this the wise man smiled, and replied, "Rejoice, O King, the dream

(Continued on Page 4, Col. 2)




MAY 1994

1 **John 1:1-17 PASCHA**
2 1:18-28
3 Luke 24:12-35
4 John 1:35-51
5 3:1-15
6 15:17-16:2
7 3:22-33
8 **John 20:19-31 - Sunday**
9 2:1-11
10 3:16-21
11 5:17-24
12 5:24-30
13 5:30-6:2
14 6:14-17
15 **Mark 15:43-16:8 - Sunday**
16 John 4:46-54
17 6:27-33
18 6:35-39
19 6:40-44
20 6:48-54
21 15:17-16:2
22 **John 5:1-15 - Sunday**
23 6:56-59
24 7:1-13
25 7:14-30
26 8:12-20
27 8:21-30
28 8:31-42
29 **John 4:5-42 - Sunday**
30 8:42-51
31 8:51-59

BIBLE STUDY

The reading for May 15 is from Mark 15:43-16:8. In it we read about two separate events. We read about Joseph of Arimathea who took the body of Jesus, prepared it for burial and buried Him in his personal tomb; then we read of the women who went with myrrh to the tomb of Jesus. We read in chapter 16 verse 2: "Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen."

Went to the tomb.

Whether we admit it or not, our life is a journey from the womb to the tomb. When we say that we are not getting anywhere in life, we are wrong. With each breath that we breathe and with each step that we take, we are getting closer to our own death.

Many live in that way. They eat and drink and are merry, for tomorrow they surely die. Many others throughout all their lives are subject to bondage through their fear of death. Either live it up as though you'll never die, or die a thousand deaths before you finally die. There is no other alternative from a strictly human point of view.

But thanks to the Resurrection of Jesus, we no longer see things from a purely human viewpoint. We see as God sees when through faith we see Jesus Christ as our Saviour and Lord. With Him life is not a steep descent into the grave. With Him life becomes our ascent to the Father. The grave is not our goal. It is only the threshold over which we step with Christ into eternal life.

Where are we going? It all depends on with whom we are going. We pray: "Lord, be with us always and lead us to the Father."

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REMEMBER THEM, O LORD

Among those we pray for are the following clergy who died during the month of May. They encouraged us to continue publishing **The Orthodox Herald** since 1952. Metropolitan Leonty (Turkevich) wrote us several "keep going" letters a year and usually included a donation. He understood the problems of writing and publishing because he was always active in these endeavors. Fr. Joseph Pishtey, Jr. was one of our coeditors when the paper was being launched. Also helping and encouraging us were: Fathers Averky Bondarchuk, Paul Shadura, Andrew Glagolev, John Scotty, Gregory Homka, Michael Belinsky, Michael Rusynyk, John Markovich, Gregory Kobasa, Peter Kohanik, Valerian Dzury, Joseph Fedoronko, Prokop (Powers) Povarnitzin and Michael Buben who died in February. We received a note from Matushka Irene Buben telling us how much they enjoyed coming to our home in Ovid, N.Y. to help with the mailing of the "Herald." Eternal Memory.